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EZRA SHAPIRO URGED TO SEEK ZOA PRESIDENCY

NEW YORK (NJP)—Leading members of the Zionist Organization of America who vigorously oppose any organizational ties to Israeli political parties are seeking to persuade Ezra Shapiro of Cleveland to enter the ZOA presidential race. The Post learned this week.

They believe, one source told The Post, that Shapiro can win the support of those who want fresh faces to lead the ZOA next year.

They also believe that should a deadlock develop between Rabbi Irving Miller and Abraham Redelheim, the two leading contenders to date for the top ZOA post, Shapiro might be acceptable to the convention delegates as a compromise candidate.

The decision to urge Shapiro to run was reached at a conference held recently in New York. Among those who participated in this meeting, called to evaluate the present situation of the ZOA and to give consideration to its future, were Samuel H. Daroff, Philadelphia; Dr. Nahum Goldmann, chairman of the American section of the Jewish Agency for Palestine; Louis Lipsky, chairman of the American Zionist Council; Morris Margulies, N. Y.; Fred Monosson, Boston.

And Rudolph G. Sonneborn, president of the State of Israel Bond organization; Dewey Stone, North Dighton, Mass., and Meyer W. Weisgal, executive vice-president of the American Committee for the Weizmann Institute of Science in Israel.

The participants were members three years ago of the now defunct Progressive bloc of the ZOA. Those taking part in the meeting did so in their personal capacities and not as representatives of their organizations.

The group has not been formally organized, an informant disclosed, adding that the members intend to keep in touch with each other by correspondence and telephone.

Friends of Shapiro say he is reluctant to run because of the personal sacrifices the position entails.



EZRA SHAPIRO

Eight Building Bids OK'd By Government

WASHINGTON (NJP)—Eight synagogues and Jewish community centers are among the construction projects approved for the second quarter of 1952 by the National Production Authority.

Added to the projects previously approved (NJP, March 7, 1952) are Temple Emanuel, Providence, R. I.; Temple Isaiah, Forest Hills, N. Y.; Forest Hills Jewish Center, N.Y.; Temple Beth-El, Hollywood, Calif.

And Congregation Beth Shalom, Wilmington, Del.; Emanuel Congregation, Chicago; Jewish Center of Kings Highway, Brooklyn, N. Y. and Akron Hebrew Congregation, Akron, Ohio.

Goldstein Urges Defeat Of Immigration Bill

NEW YORK—Defeat of the McCarran-Walters omnibus immigration bills and support the Humphrey-Lehman-Roosevelt bills were urged this week by Dr. Israel Goldstein.

The president of the American Jewish Congress warned that years of effort to achieve a liberal immigration policy "now stand in total jeopardy with the current attempt to jam racist, oppressive and undemocratic immigration laws through the U. S. Congress."



DR. ISRAEL GOLDSTEIN

'INSOLENT RACISM'

He stated that the McCarran-Walters bills, which come before the House of Representatives this week, "incorporate a racism more insolent even than the existing law."

He termed the new bills "restrictive beyond any possibility of improvement," and called for their outright rejection.

'SEAL OF INFERIORITY'

Dr. Goldstein charged that enactment of the bills would draw an iron curtain around the U.S., place a legislative seal of inferiority on all persons of other than Anglo-Saxon origin, and make millions of naturalized citizens live in fear of deportation or loss of citizenship for the most trivial and frivolous reasons.

BRITISH BACK ISRAEL REPARATIONS VIEW

LONDON (WNS)—Support of the Israeli view regarding reparations payments from the West German government was expressed by a leading official of the British government.

Lord Reading, Under Secretary of State for Foreign Affairs, this week told the House of Lords that it was the understanding of the British Government that reparation payments by Germany to Israel "would obviously not be in the nature of an ordinary commercial indebtedness, but rather in the nature of some measure of reparation, of moral even more than material value, for the enormities committed during the Hitler regime."

He declared that the British Government expects the payments to be based on "the calculated cost of resettlement in Israel of Jews driven out of Europe by the Nazis."

"We still greatly hope for a satisfactory settlement," he added.

German delegates to the now-suspended reparations talks at The Hague, Holland, had maintained that any payments to the Jews must be considered as part of a general war debts settlement with other nations.

Cars Halt, Fists Fly, In Sabbath Demonstration

HAIFA—Traffic was blocked and a riot was barely averted here last Saturday, when about 100 Sabbath-observance demonstrators marched down Herzl Street, it was reported from here in The Jerusalem Post.

The "Sabbath Guardians," as they are called, marched down the street clapping their hands, singing Sabbath and Hassidic melodies, and shouting "Shabbos."

The demonstration resulted in a Keystone-comical confusion, with dozens of blocked automobiles and police cars that had rushed to the scene blowing their horns.

At one point, too, angry onlookers tore into the ranks of the "Guardians." Police armed with truncheons had trouble protecting the zealots, whose hats were torn off their heads by the crowd, which filled the air with shouts of "Go home parasites" and "Finish them once and for all."

Several fist fights broke out as the police escorted the "Guardians" down a side street, but no one was hurt.

Bar Kochba Writ Found in Israel

LONDON (WNS) — Fragments of a proclamation signed by Bar Kochba during the second Jewish revolt against the Romans (133-4 C.E.) have been found in a cave near Bethlehem. Archaeologists have succeeded in deciphering the title of the proclamation.

The title reads: "The deliver-

ance of Israel by the Ministry of Kosibah, Prince of Israel."

Many copies of the proclamation, it seems, were prepared on single sheets of papyrus and then cut as required.

The caves where the discoveries were made are located in the Biblical Engedi part of the wilderness, to which the Jews fled to carry on guerilla operations against Emperor Hadrian's armies.

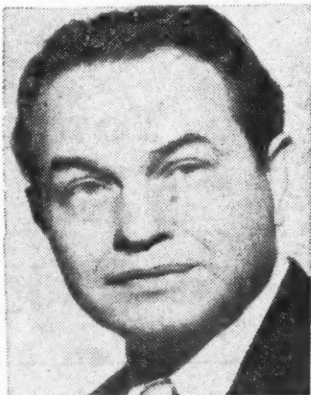
When A Bima (Stage) Star Also Does Well at Omod (Prayer Desk)

By LEWIS N. GINSBURG
National Jewish Post Correspondent

MINNEAPOLIS (NJP)—Daily minyan regulars were gathered around the study table at the Sharei Zedeck Synagogue here late Sunday afternoon, the second day of Hol ha-Moed Passover. Rabbi S. I. Levin, spiritual leader of the Orthodox congregation, was conducting a Talmud study session for the group which meets daily throughout the year during an hour interval between the Minha (afternoon) and Ma'ariv (evening) services.

While the class sat engrossed in study, the Beth ha-Midrash (study hall) door, situated at the far end of the room, opened gently. A short, nattily-attired visitor entered the Beth ha-Midrash. As is his wont with guests, Rev. Jacob Nemtsov, a synagogue official, rose from his place at the study table to greet the newcomer on behalf of the synagogue.

In fluent Yiddish, the stranger initiated an introduction.



EDWARD G. ROBINSON

"I doubt that an introduction is necessary. I've seen you in motion pictures on numerous occasions," the Rev. Nemtsov interposed. "It's a privilege to welcome you to the Sharei Zedeck Synagogue, Mr. Robinson," Nemtsov continued.

The visitor was Edward G. Robinson, star of stage, screen and radio, who was appearing at the Lyceum Theatre in Minneapolis with the national company of the Broadway stage success, "Darkness at Noon." Actor Robinson informed Rev. Nemtsov that he had come to the synagogue to observe the yahrzeit of his mother. He requested permission to "daven at the omod" (to serve as Reader for the service). He was granted that permission.

Robinson asked to be shown the Siddur (prayer book) used by the Reader. He was concerned whether the prayers in the "Siddur" were arranged "k'seder" (in sequence), so as to enable him to lead the service with a minimum of searching and page-turning. Robinson was pleased when Nemtsov informed him that the prayers were arranged in sequence in the Siddur. According to Nemtsov, Robinson showed an acquaintance with the Siddur and with the prayer sequence.

Robinson waited patiently for the study session to conclude. Despite the necessity of hurrying back to the theatre to get into costume and to apply stage make-up in time for an 8:30 p. m. curtain, the star appeared unruffled. While waiting for the announced 7:30 p. m. Ma'ariv starting time, he chatted unassumingly with several men who were not seated

at the study table.

When the study session had concluded, Robinson took his place at the "omod" to lead the congregants in prayer.

At the conclusion of the service, Rabbi Levin commented to Robinson, "Presumably you're the only member of the Hollywood film colony who can 'Daven at the omod'."

"Possibly, Rabbi Levin, but there undoubtedly are others," the actor replied.

Rabbi Levin told The Post that Robinson enunciated a very euphonious Hebrew, demonstrated a knowledge of the Ma-ariv service and chanted the service in the traditional manner with the correct pausing and phrasing.

The unaffected Robinson bid a friendly good-bye to Rabbi Levin, Rev. Nemtsov and the others in the synagogue before leaving. He invited Rev. and Mrs. Nemtsov to be his guests at the theatre Sunday night, the final night of his current Minneapolis visit. The Nemtsovs found tickets waiting for them at the theatre boxoffice that evening.

A Minneapolis friend of Robinson, who drove the film star to the Sharei Zedeck Synagogue, revealed that the actor had asked specifically to be taken to an Orthodox synagogue for Ma'ariv.

That evening, devout Jews, who attend the synagogue three times daily, were telling their families of a visit to the synagogue by screen player Edward G. Robinson.

A number of young film fans were heard to mutter enviously, "I wish I had gone to Shul with 'Zeida' this afternoon."



PHOTO BY HERBERT SONNENFELD

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Trial of German - Jewish Leader Opens on Seventh of Passover

MUNICH, Germany—Wednesday, April 16, the seventh day of Passover, was the day chosen by the Bavarian authorities to open the trial against Dr. Philip Auerbach, former director of the Bavarian State Restitution Office.

He had been detained for more than a year while they prepared charges against him of fraud, embezzlement, attempted blackmail, accepting bribes, making false statutory declarations and violating currency declarations.

CLAIMS VIOLATION

The Jewish Chronicle of London reported that before Dr. Auerbach, a former leader of the Bavarian Jewish community and inmate of Buchenwald, was brought into court Wednesday, his lawyer filed a complaint that the decision to open the trial just on that date was a violation of the German Basic Law, which guarantees religious freedom and the undisturbed performance of religious practices.

According to The Chronicle, the judges, Josef Mulzer, Ludwig Rosenberger and Werner Full, alleged former Nazis, said that after consulting a member of the Jewish community they decided to restrict the first session to presenting the 103-page indictment against Auerbach.

CHARGES PREJUDICE

Dr. Klibansky, defense attorney, immediately protested, arguing that the decision to open the trial on an important Jewish festival forced Dr. Auerbach to violate Jewish religious laws. This, said Klibansky, was proof that the court was prejudiced against the accused. He demanded that the judges excuse themselves and new judges be selected.

The Public Prosecutor replied that Jewish Holy Days were not protected legally in Germany, and there was therefore no legal objection to opening the trial on Passover.

REJECT MOTION

Mulzer, presiding judge, added that he would not allow Klibansky to express his opinions quite so freely later in the trial, and asked him to cease his "personal" attacks.

The judges retired for three hours. The Chronicle reported, and rejected the defense motion, then adjourned the trial till Friday, April 18.

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Morale, Religious Observance High Among GIs In Korea

By CHESTER ZEFF

National Jewish Post Correspondent

SAN FRANCISCO (NJP)—High morale and a high rate of religious observance among Jewish servicemen in Korea was reported here by Lloyd W. Dinkelspiel, vice-president of the National Jewish Welfare Board (JWB), on his return from a ten-day visit in the Far East.

He reported that more than 900 American servicemen came into Seoul from front-line areas to observe Passover, under the leadership of the seven Jewish chaplains in Korea. They were allowed 72-hour passes, full use of building and trucks, transportation having been made available on an "urgent" basis to expedite the Seder arrangements.

Jewish soldiers from the Turkish, Greek, Canadian and English forces joined the Americans in the festival celebration.



LOYD W. DINKELSPIEL

Austrian DP Camp Raided Passover Eve

VIENNA — Police raided the Jewish displaced persons camp at the former Rothschild hospital on Passover eve. It was reported in The Jewish Chronicle of London.

More than 100 police officials and uniformed men entered the building as the 500 inmates were preparing for the Seder. Police said they were searching for "black-market supplies." They found \$27 and eight old watches.

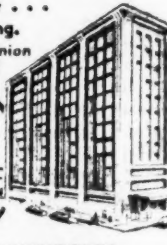
During the raid many Nazi sympathizers gathered outside the building chanting anti-Jewish slogans.

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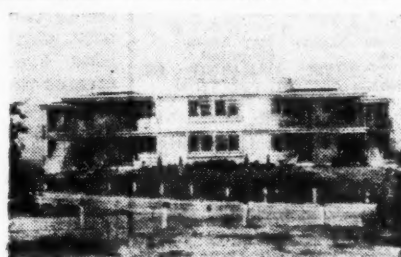
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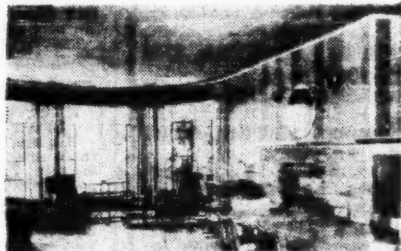
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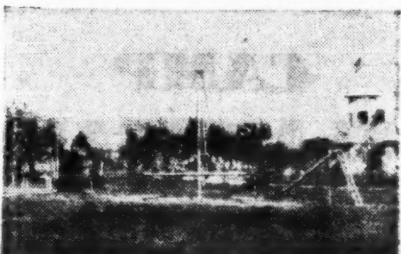
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Sergeant Fills In as Chaplain and Earns Title 'Rabbi'

By HARRY HOFFMAN

National Jewish Post Correspondent

PHILADELPHIA (NJP)—Even the shortage of Jewish chaplains has not left Jewish servicemen without someone to help them fill their spiritual needs. For there is always "one in the crowd," with just the religious background and interest to fill in as spiritual leader, and when he leaves, there's another to take his place.

Such is the account of Master Sergeant Morris Skaraupsky, recently returned to the U. S. for separation from service after 18 months in Korea and Japan, where he was known far and wide as "Rabbi."

Skaraupsky, who was a flight surgeon's assistant in the Far East Air Forces, 437th Troop Carrier Wing, earned his sobriquet by conducting services on Friday nights, Saturdays and on Rosh Hashana and Yom Kippur during the 17 months of his overseas duty.

The 38-year-old Philadelphian, who served with Air-Sea Rescue during World War II and was called back by the Army in the Korean crisis, had no rabbinical training when he undertook the task of acting as spiritual leader of the Jewish fighting men, but carried on with all the skills of an ordained rabbi. He described his experience and the work as "something wonderful, really tremendous."

"It had a marked effect upon the Jewish GIs," he said. "It gave them a feeling that they were close to home and that God had not forsaken them. It

also brought us closer together in the fellowship of man and we were not so lonely."

Skaraupsky, who is single and a salesman in civilian life, comes from an Orthodox family. His only qualification for the job—aside from his devout religious beliefs—was the "heder" training he had received as a boy.

His extra-curricular activities had their start on the battlefield in Korea. Another GI had a yahrtzeit and wanted to say the Kaddish. Of course they had no minyan, but Skaraupsky said it with him. The two discussed the lack of Jewish services and decided it would be a wonderful thing for all the Jewish men if the Sabbath could be observed.

On his return to Brady Air Field Base outside Fukouka, Japan, Skaraupsky conferred with the base chaplain, a Protestant, who concurred wholeheartedly in the idea and aided considerably in laying the groundwork for the undertaking.

The initial Friday evening service was conducted in an old, broken-down tent, with barely a minyan in attendance. But, as word spread, the services became more and more popular.

Shortly after, a chapel was erected, and a Sefer Tora was obtained from Tokyo. The men built an Ark and placed in it the chapel, which was used by men of all faiths.

GIs from bases in the vicinity—Itazuke, Hakota and the 118th Field Hospital—came to attend the ser-

vices conducted by "Rabbi" Skaraupsky, and before long the little chapel was crowded on Friday nights and Saturday. Included among the worshippers were the families of a number of Jewish Air Force and ground unit men stationed in southern Japan. The women took to kindling the candles on Friday nights.

At Rosh Hashana and Yom Kippur services, more than 90 marines, sailors and air force personnel crowded into the chapel. During the Yom Kippur rites funds were collected and turned over to the Japanese Salvation Army for the needy and destitute.

Skaraupsky conducted the Passover Seder, which was attended by commanding officers of all faiths, who asked permission to join the men on the occasion.

Prayer books, tallith and yamulkes were provided by the Pittsburgh, Pa., chapter of B'nai B'rith, after one of the members of the "congregation," who belonged to the Pittsburgh BB, wrote home to tell of the good news. The Jewish Welfare Board also was of considerable assistance in getting the war congregation on its feet, Skaraupsky said.

The "Rabbi" said he felt badly at leaving his religious activities, but this gloom was dispelled when he learned that a Major Shapiro, also a layman, had arrived at the base and was prepared to carry on the services.

PRE-MED STUDENTS INCREASE AT YESHIVA U.

NEW YORK—The forthcoming establishment of the Yeshiva University medical school may be a factor in the 100% increase in the number of students majoring in pre-medical studies at Yeshiva College.

According to The Commentator, student newspaper, the percentage of pre-med students this year has jumped to a little more than six percent over last year's little more than three percent.

Mathematics continues to head

the major list, with 13.8 percent. This figure represents a 4.5 drop from last year, however.

Psychology majors are not far behind the math majors, with 11.1 percent. Political science replaced English in the third position, with a jump from 7.8 percent to 10.7 percent. English remained at 9.3 percent.

Generally, increases were noted in chemistry, political science, physics, biology, pre-medicine, French and German. Decreases were noted in mathematics, psychology, history, sociology, Hebrew, philosophy and classical languages.

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Louis Breslau Dies

MT. POKONO, Pa.—Louis G. Breslau, director of the JWB-USO in the Los Angeles area, died this week following a heart attack at Pokono Manor, where he was attending a USO conference. Breslau, who was associated with the National Jewish Welfare Board since 1941, was 52 years old.

Erection of Mechitza Voted By St. Louis Synagogue Board

ST. LOUIS (NJP)—Erection of a mechitza (partition between the men's and women's sections of a synagogue) recently was voted unanimously by the board of the Tiphereth Israel Congregation.

Rabbi Charles Hartman, spiritual leader, told The Post the action was taken by the board in conformity with a proclamation issued during the last High Holy Days by the Agudath Harabanim, Orthodox rabbinical body.

The proclamation urged, among other things, retention of the traditional appearance of houses of worship.

Rabbi Hartman, who was ordained by the Mesita Rabbi Chaim Berlin in N.Y., stressed that there has been no opposition among the synagogue membership to the board's action.

Rabbi Urges Month Moratorium Annually on All But Local Drives

By DAVE GOODWIN

National Jewish Post Correspondent

MIAMI, Fla. (NJP)—Setting aside a month each year to be devoted exclusively to local federation drives was advocated here by a rabbi as a solution to the conflict between the federation and Israel Bond drives.

Devoting his Friday evening sermon to the "war" in Indianapolis, Rabbi Joseph Narot of Temple Israel pointed out the need for not "neglecting" U. S. Jewish philanthropic needs.

"Since every community has its federation drive in different months," he said, "it would mean that bonds would be sold nationally during all months."

"Israel should feel that this is not asking too much," he continued. "They must know we

cannot let American cultural, religious and philanthropic institutions be neglected, even in these critical times for Israel."

Arbitrarily choosing the one month limit, Rabbi Narot said that "the Indianapolis community might be wrong in making a three and a half month moratorium on the sale of bonds."

Children under 14 years of age constitute more than 28 percent of the population of Israel.

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Anti-Semitism Hit By South Africans

CAPETOWN, S. Africa—The extreme racist, white-supremist Nationalist Party of Premier Malan apparently is concerned about Jewish public opinion, according to a report from here in The Jewish Chronicle of London. Nationalist Party members of Transvaal have been warned by the party secretary not to identify themselves with the allegedly anti-Semitic National Socialist Boerenasie party, The Chronicle said.

The Boerenasie reportedly has been distributing anti-Jewish pamphlets among the English-speaking population, "designed to revive old hatreds in connection with the Palestine issue."

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Public School vs. Religious School . . .

Jewish Day-School Leaders Score Educators' 'Iron Curtain' Charges

By BEN GALLOP

National Jewish Post Correspondent

NEW YORK (NJP)—Charges by President James B. Conant of Harvard University and other top American educational leaders that day schools under religious sponsorship threatened American democratic unity by creating "little iron curtains" were strongly rejected this week by spokesmen for the Jewish day-school movement.

The educators spoke at a regional convention in Boston of the American Association of School Administrators. The charges

summed up to the first time in the history of American education that the public versus non-public school issue had been brought out into the open.

While the speakers agreed that in terms of numbers, the dual nature of the present American educational system was slight, they insisted that in terms of stratification of society on economic and religious lines, the duality was marked.

MAINTAINS CLEAVAGES

"A dual system serves and helps to maintain group cleavages," Dr. Conant asserted. He was supported by Dr. Kenneth E. Oberholtzer, president of the association, who asserted that the dual system was divisive in character. Oberholtzer added that it was not a question of numbers but "the idea and philosophy" that was allegedly dangerous.

Dr. Worth McClure, executive secretary, asserted that "denominational schools build prejudices, they build little iron curtains around the thinking of peoples. These schools can destroy the unity now found in our democracy."

'SEGREGATION'

Dr. Edgar Fuller, executive secretary of the National Council of School Officers, compared the alleged effects of day schools with the segregation of Negroes in the South, asserting that the "segregation" of children in religious schools was more damaging than the treatment of Negroes.

With the exception of Dr. Conant, none of the speakers referred to the religious school sponsoring groups by name, though it was understood that the main preoccupation of the educational critics was with the widespread Catholic parochial school system.

STRESSES HIGH SCHOOLS

Conant, in spelling out the target, limited himself to high schools, declaring that "there are many sincere Protestants, Jews and Catholics who believe that secondary education divorced from a denominational religious core is bad education."

He conceded the right of such

persons "to organize their own schools," but added that "to my mind, our schools should serve all creeds."

Replies were made by Isidor Margolis, executive director of the Mizrahi National Education Committee, Rabbi Bernard Goldenberg, public relations director of Torah Umesorah, the National Society for the Establishment of Hebrew Day Schools, and Dr. Abraham Millgram, director of adult Jewish education for the (Conservative) United Synagogue of America, which formally endorsed the day school movement in 1948.

DENIES CHARGE

Under the sponsorship of the three Jewish organizations, there are now 122 all-day Jewish schools, with an enrollment of about 23,000 children.

Asserting that Jewish day schools were one of the "greatest contributors to the general pattern of cultural pluralism through which America has become great," Margolis said that private schools have been in existence in the United States from its earliest days and that "there is not a shred of evidence to indicate that such schools have undermined the public school system or that they have ever been intended as an effort to displace the public school system," as several speakers at the Boston convention charged.

ADDED TO PROGRAM

"The Jewish day school has added to the public school program," the Mizrahi executive declared. "This is evidenced by the fact that the day school teaches the entire secular program required in the public schools and adds Hebrew studies not available in the public school system."

Margolis vehemently denied that day schools "create iron curtains" around their pupils.

"Students in day schools are taught neither that they are better than students in public schools nor that public school students are in a lower category in any way," he added. "Moreover, day school students mix in play and social and communal affairs after the school day is ended."

WIDE AREAS

Pointing out that, because of the small proportion of Jewish children in day schools, such a school "must necessarily draw its student population from a substantial geographical area, the children after school hours

return to their home neighborhoods for mingling in athletics and play. In many cases, these after school activities take place in the public schools."

CITES EXAMPLES

Margolis said the actual record failed to indicate that private schools necessarily produced anti-democratic attitudes, citing the role of Franklin D. Roosevelt, a graduate of a private school, and Alfred E. Smith, a graduate of a parochial school, as democratic leaders.

From the viewpoint of the Jewish group, Margolis said, the continuity of Jewish life in this country "is inconceivable without a properly-functioning day school program throughout the nation."

"The Jewish day school will almost certainly never have more than a small percentage of all Jewish children of school age," he declared. "It is now about eight per cent. If the schools ever approach the 25 per cent, it will exceed our most optimistic predictions. But it is from this small core that the lay and communal American Jewish leadership will come. The day school by unanimous consent of all Jewish educators is the most effective program for that goal."

AIMS IMPORTANT

Citing similar arguments, Rabbi Goldenberg declared that "we do not quarrel with the proposition that the public school is a bulwark of democracy. But the public school is not ipso facto a guarantor of democracy. Whether a given school system is democratic or not depends on the aim and curricula of the schools, not whether the schools are private or public."

Touching on an issue raised at the Boston meeting, Rabbi Goldenberg said that sponsors of the Jewish day school movement "have never asked for public funds. We are opposed to any

infringement of the principle of separation of church and state, as it applies to the question of such funds, as much for Jewish day schools as for any other non-public schools."

TRAIN LEADERSHIP

Rabbi Goldenberg conceded that "in analyzing the entire picture, there is no doubt that in Jewish day schools the gains of free mingling of all races and creeds is lost. It's a question of balancing gains and losses. We feel that the gains in the training of a Jewish lay leadership group outweigh such disadvantages."

He stressed, however, as did Margolis, that "we strive to create conditions to offset this disadvantage," citing programs of inter-school activities.

Rabbi Millgram cited the 1952 revised edition of "Objectives and Standards for the Congregation School of the United Synagogue Commission on Jewish Education" in his comment.

DON'T CONTRADICT

The statement declared that Jewish day schools "in no way contradict the American democratic principles as applied to the education of the young. The public school was not intended to monopolize all educational activity. It was primarily established for the purpose of guaranteeing to every child the opportunity

to gain sufficient knowledge to enable him to function as a citizen of a democracy."

"If this objective can be achieved in a privately-conducted school," the statement added, "American ideals and practices do not oppose it. The Jewish all-day school has proved itself capable of fulfilling the maximum requirements set by the American public school system and at the same time has integrated the American with the Jewish heritage."

SCARED JEWS

Another issue was listed by a Jewish day school authority who requested anonymity.

"No matter how effective our replies are to the charges made in Boston, those charges will supply plenty of ammunition to scared Jews who have never given up their fight on the Jewish day school movement," he said.

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Mother Tells of Hearing Newborn Baby Cry; Wins Essay Contest

CHICAGO (NJP)—"A newborn infant is God's message that He has not yet despaired of Man," said the Hindu poet Rabindranath Tagore.

This was the theme of the essay which won Mrs. Bernice Fox the first prize in the "How I Found God" series sponsored by The Chicago Sun-Times.

Wife of Dr. Nathan Fox and mother of Trudy, 11, and Jacob, 9, Mrs. Fox's essay won over 5,000 entries in the seven week series.

"It happened when my son . . . was born," she wrote. "I was lucky enough to be awake during the unforgettable moments of bringing a new life into the world.

"At the moment my baby was born he did not let out that dramatic, heralding sign of life—the first

cry. The resuscitator, always on hand for such an emergency, was immediately applied but failed. The baby did not cry."

She continued, "Then I heard the doctor slapping the baby and still it did not cry.

"All of a sudden I heard the sound I had been waiting for. The baby let out its first cry.

"That moment—when the baby first cried—was to me the greatest manifestation of a supreme, unknown power, the power of God which alone can give or take life, which alone has the last decision over the fate of a man.

"It seemed as if I had witnessed a virtual dividing line between the limitations of man and the limitless powers of a Divine Spirit."

Mrs. Fox concluded, "Yes, I found God when He made my baby cry."

In addition to her \$500 award, Mrs. Fox was entitled to name a religious organization to receive another \$500, contributed by The Sun-Times.

She asked that \$250 be presented to the Austin Jewish Community Center (Orthodox), whose spiritual leader is Rabbi Louis Lehrfeld. The Sun-Times contributed the remaining \$250, in Mrs. Fox's name, to the Chicago College of Jewish Studies, to be used towards completing a prayer room being readied for use of the students.

One of the judges, which included Catholic, Protestant and Jewish ministers, was Rabbi Ralph Simon of Congregation Rodfei Zedek (Conservative).

Wanted: A Prophet To Inform the Rabbi What Portion Of Tora Is To Be Read

RIO DE JANEIRO (WNS)—A Yiddish folk adage has it that "cantors are fools" (Hazonim Zeinen Nahronim—the initial letters of which spell out the Hebrew word for cantor—Hazan). Another adage maintains that "a fool is a prophet" (a nahir is a novi).

But here the syllogism ends. For an incident reported here from a town in the interior of Brazil indicates that cantors are not necessarily prophets.

The Jewish community in this town had long been yearning for a cantor and a shochet (ritual slaughterer), a luxury it could not afford because of its smallness.

Recently there settled in the town a young man who showed a talent for singing. The synagogue leaders were delighted and they

persuaded the young man to become the community's cantor.

The hazan took to his task with zest, but naturally he could not make a living from hazanut alone. After a while, therefore, he also became a shochet, having taken the appropriate lessons from a shochet in a nearby town.

By this time the community was so proud of their protege they decided to make a day of it, and also gave him the title rabbi.

One Friday, as the congregation was preparing to receive the Sabbath, the synagogue asked the "rabbi" what portion of the Tora was to be read at services the next morning.

Timidly the young man replied, "I am a rabbi, hazan and shochet, but I am not yet a prophet."

Reject Anti-Jewish Measure

LONDON (WNS)—A proposal to dismiss Jewish officers from

the Lebanese army was voted down last week by the Lebanese Parliament by a 36-16 vote, it was reported here from Beirut. The anti-Jewish resolution was sponsored by Socialist deputy Emile Bustani.

Berlin Papers 'Resent' New Ullstein Daily

BERLIN—Daily newspapers here have expressed resentment over the planned publication of a new daily by the survivors of the Jewish Ullstein family, it was reported in The Jewish Chronicle of London. Resentment apparently is based upon their own difficult struggle for existence.

The world-famous House of Ullstein publishing firm, which published several newspapers as well as books, claiming as one of its prize items Erich Maria Remarque's "All Quiet on the Western Front," had been seized by the Nazis.

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REPORT FROM HOLLYWOOD

NEVER A SHORTAGE OF MATERIAL ON THE HOLLYWOOD BEAT

By SHIMON WINCEBERG

THE PALESTINE Symphonic Choir Project is now prepared to tackle musically or biblically inclined Hollywood people in support of "Asaph," a colony for cantors and artists, which is to be established about 8 miles from Jerusalem "for the purpose of perpetuating biblical music through musical festivals."

200 dunams of land have already been allocated by the Jewish National Fund for this project, and Israel's Ministry of Education and Culture has set up an advisory committee to work with the American group, whose officers are Cantor Myro Glass, Prof. Jacob Weinberg and Rabbi James G. Heller, and whose "National Committee of Artists" includes the names of Leonard Bernstein and Sidor Belarsky.



WINCEBERG

TORAH Umesorah's ever-alert Department of Public Relations points out that Herman Wouk, whose best-seller "The Caine Mutiny" is just about ready for filming at the hands of Stanley Kramer, has been extremely active in helping T. U. in its plans to set up a Hebrew Day School in Great Neck, L. I.

A BIG RED poster in one of the lobbies of a local temple recently advertised the Sabbath (Saturday) as the "key" to Jewish living. Pictorially, the poster features what looks like an enlargement of a key to a Buick. This, of course, is a valuable reminder to worshippers, in a State (Calif.) where leaving your key in the ignition of a parked car carries with it a theoretical fine of \$500 or so. I don't suppose the poor Sabbath pedestrian would be very much cheered, either, by a picture of, say, a housekey, which might only set him worrying whether the doormat was really such a safe place to hide it under, after all.

IN A frontpage editorial, on the happy occasion of its organization's 40th anniversary, the Young Israel Viewpoint comes up with what is unquestionably one of the finest and most ingenious double negatives on record, when it characterizes its 40 years of selfless devotion to the cause of Judaism as "unceaseless." May their devotion continue to flower unceasingly, and prose be hanged.

ALWAYS alert for little folkloric gems of Americana Judaica, a young honeymooning couple to whom I have the pleasure to be related, while in Palm Springs, Calif., made a point of dropping in on Temple Isalah, recently established for the spiritual sustenance of those in quest of Fun in the Sun at "America's Foremost Desert Resort."

Unaware of the Temple's practice to offer convenient skullcaps to congregants as they entered for Friday night services, my friend entered the premises fully equipped with yarmulke, and thus called down upon his head the admiring comment from the man at the door, "Here's a man who rolls his own."

Students' Zionist Association

SOUTH AFRICAN GROUP KEEPS 'ZIONIST' NAME

JOHANNESBURG, S. Africa—A motion to change the name of the Students' Zionist Association to Students' Jewish Association was soundly defeated at a recent meeting of the college students' group, it was reported in The Zionist Record.

The student who proposed the motion maintained there were many students who were not Zionists having "their own" approach to Judaism. Students with Zionist tendencies, he argued, should have the "humility" to conceive that there are students who have different views of Jewish culture and religion.

The Association therefore, he continued, should be widened to serve all Jewish students, to attract students into the society who might not wish to be associated with the "Zionist" designation.

The "Zionist" view prevailed, hand in hand, he stressed.

however, that "without Israel, there was no future for Judaism," and that "to change our name would be the first step to assimilation."

Many Jews during recent years, one "Zionist" student argued, have taken the easy way out by saying they were non-Zionists, thus seeking to relieve themselves of the responsibility now on the shoulders of every Zionist.

"Jewishness and Zionism go

WOMEN'S VIEWPOINT

RELATIVE MERITS OF FRIDAY NIGHT AND SATURDAY MORNING BAR MITZVAS

By HELEN COHEN

THE FIRST bar mitzva among my parents' grandchildren came up last week—my sister's eldest—which was as good an excuse as any for me to hie myself homeward on a brief visit.

And don't ask me how I managed. I just did.

According to an announcement in the Tampa newspapers, my nephew was to "hold Bar Mitzva services for the congregation," which may not be the proper phrasing for this particular milestone in Jewish life, but is rather descriptive of the procedure of this congregation as well, I believe, as of certain others.

The young man actually took over all the rabbi's duties for the Friday evening services, at least until after the kiddush and speech. And instead of the usual bar mitzva speech of gratitude and expression of willingness to assume the responsibilities of adulthood in Judaism, he sermonized briefly as the rabbi is wont to do come Friday night, with the rabbi limiting himself to a few concluding and congratulatory remarks.

The rabbi also lent his voice to the singing selections, singing not being my nephew's forte.

After a boy is bar mitzva, the rabbi told me he calls on him regularly to help take over the services during the summer months.

ONE contrast which struck me between this bar mitzva celebration and the one in Indianapolis to which I am accustomed, is its emphasis on the Friday evening services over the Saturday morning services.

The speech, the participation in the praying and the reception afterward all work to bring the attendance on Friday night way over the usually small Saturday morning quorum, which must make the bar mitzva feel that reading the maftir is anti-climactic and not worth all the time he must have spent on it.

In Indianapolis, while the Friday evening services, being better attended than the Saturday morning services, continue to bring out members for a bar mitzva occasion, the rabbi must have ignored the warning that because of "economic necessity" not many would attend Saturday. He has been stressing the importance of the Saturday morning session.

The "speech" comes, then, at the kiddush following the services, and the large audience, thanks to mothers and children as well as a sprinkling of menfolk, sit in breathless silence as the bar mitzva chants his well-studied lines, with an audible congratulatory sigh filling the air as he goes into his concluding paragraph.

The Friday evening services in Tampa certainly were impressive enough and demanded a great deal of the new bar mitzva.

I suppose that his being used to expecting the maftir to be the crowning point, and to seeing the larger Saturday morning attendance, put this one in a bad light.

American Jewry will just have to make up its mind whether or not it believes the maftir is the focal point of the bar mitzva ceremony.



HELEN COHEN

YOUR NAME

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Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Steckel

Dear Mr. Pearlroth:

I would appreciate any information you might offer as to the meaning and origin of my family name, Steckel. My father came from Galicia.

REV. HAROLD STECKEL
Bronx, N. Y.

STECKEL is a trade name. It refers to a ladies' shoemaker. Steckel (the correct spelling is Stoeckel) is the high heel of a lady's shoe. Your ancestor who picked this name in 1789 was a maker of stylish and highly ornate ladies' slippers which were fashionable at the time. He took his cue from the extraordinary high heels and commemorated his calling by his family name. The name Steckelmacher has the same meaning.

Wendroff

Dear Mr. Pearlroth:

I would like to know the meaning of my name, Wendroff, and the names Semel and Gertman.

RABBI JACOB WENDROFF
Brooklyn, N. Y.

WENDROFF is a family name of geographical origin. It is taken from the name of a locality. It was originally Wendorf. There are at the present time 15 localities of that name in Prussia, Pomerania and Mecklenburg, Germany. Your name may have been derived from any of the 15. You failed to indicate the province of your family's origin. But I have reasons to surmise that your ancestors came from Wendorf in Pomerania. The change from Wendorf to Wendroff is probably connected with their having emigrated from Pomerania to Poland or Russia.

In 1951, 50,000 children were born in Israel, compared to 15,000 in 1947.

Israel's merchant marine has increased from four ships at the establishment of the State four years ago, to 124 ships with a total of over 120,000 deadweight tons, by the end of 1951.

What Foods These Morsels Be

Traditional Jewish Dishes Mother Used To Prepare

FOR THOSE who've mastered the art of rolling strudel dough (see also this column, NJP, Feb. 15, 1952), we have some suggestions for several fillings:

CHEESE STRUDEL

2 pounds cottage cheese salt and sugar to taste
yolks of 4 eggs grated rind of ½ lemon,
whites of 2 eggs if desired
2 tablespoons sour cream
Pass cheese through a sieve, and mix with remaining ingredients in order named. Prepare strudel according to standard strudel recipe.

If a richer strudel is desired, add more sugar, ½ cup seedless raisins, and 1 cup ground almonds.

CHERRY STRUDEL

½ cup bread, cracker or cake crumbs 8 cups cherries, stoned
1½ cups sugar ½ teaspoon cinnamon
1 cup ground nuts, if desired
Mix ingredients, and prepare strudel according to standard strudel recipe. If a more tart mixture is desired, add the grated rind of ½ lemon, and reduce the sugar to 1 cup.

FRUIT-AND-NUT STRUDEL

Mix ingredients, or sprinkle them separately in layers one on top of the other, and prepare the strudel according to standard strudel recipe.

Number 1

½ cup bread, cracker or cake crumbs ½ cup maraschino cherries, cut fine, or shredded coconut
1½ cups sugar 3½ cups diced pineapple
1 teaspoon cinnamon 1 cup ground walnuts
1 cup seedless raisins

Number 2

½ cup bread, cracker or cake crumbs ½ cup chopped citron
¾ cup sugar ½ cup maraschino cherries, cut fine
1 cup ground walnuts juice of 1 lemon
1 cup seedless raisins juice of 1 orange
2 cups shredded coconut

Number 3

½ cup bread, cracker or cake crumbs 1 cup ground almonds
½ cup sugar 1 cup ground walnuts
grated rind and juice of 1 cup shredded coconut
1 lemon ½ pound Turkish Delight, cut fine
½ cup fruit jam

PRUNE STRUDEL

2 cups stewed prunes or 1 cup 1½ cups sugar
stewed prunes and 1 cup 1 cup seedless raisins
stewed apricots 1 cup shredded coconut
½ cup bread, cracker or cake crumbs 1 lemon

Stone the prunes and dice them, mix with remaining ingredients, and prepare strudel according to standard strudel recipe.

RAHM STRUDEL

4 cups thick sour milk 1 cup seedless raisins
1 teaspoon cinnamon 1 cup fine bread crumbs
1 cup chopped nuts 2 cups sugar

Drip the sour milk over the prepared strudel dough lightly with a large spoon, then sprinkle in succession, one ingredient on top of the other, with crumbs, sugar, nuts, raisins and cinnamon. Roll and bake according to standard strudel recipe.

MEAT STRUDEL

Put left-over meat through the grinder with a raw onion, and mix with mashed potatoes. Season highly with salt and pepper. If desired, add a chopped green pepper. A slightly beaten egg may also be added if desired. The onions may be chopped rather coarse instead of being ground, and browned in hot fat before adding to the mixture. Prepare strudel exactly according to standard strudel recipe, using the meat mixture as the filling.

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THE EDITOR'S CHAIR

I had expressed the hope that after the recent Golda Myerson dinner, the leadership on both sides would recognize the excesses and try to heal the grievous wounds inflicted during the fight. But realist that I am, I had also predicted that unless some form of compromise would be reached before the meeting, the U. S. Jewish community would be treated to a continuing battle with each side attempting to claim victory.

And that is exactly what is happening.

After the Myerson meeting, The Post was given a full page advertisement by the Indianapolis Jewish Welfare Federation, which, of course, you read. The statements in it repeated and rehashed, and sought to convince the American Jewish community that the Myerson meeting had vindicated the Federation.

The following week The Post was tendered a letter by the Federation written by Rabbi Solomon Goldman, of Chicago, for publication. But the next day we were requested by the Federation not to publish the letter.

WE THOUGHT this indicated that the wiser heads had decided to call off the fighting.

But such was not the case. The fighting continues merrily on with the Federation doing the leading and the AFDCI an unwilling opponent.

Fortunately for the record, Indianapolis is my home, and, as a member of the board of the Indianapolis Jewish Welfare Federation, I was a witness to all that went on.

The reporting in The Post was as accurate as possible. We tried to present the developments fairly.

We have already stated, in the editorial preceding the fateful meeting, our opinion about what went on.

And we would not now be intruding again to express our views, were it not for the fact that the Federation views as now being presented are not entirely accurate, and are colored by the ends sought.

IN THE CURRENT issue of The Reconstructionist, Myer Steinglass, ace publicity man for the American Financial and Development Corporation for Israel, and Rabbi William P. Greenfield, my own rabbi, argue the case over again. It was also argued on in opposing letters in the Jewish Daily Forward, and elsewhere.

I hold no brief for the Bond organization, and my editorials clearly stated that they were making a serious mistake in challenging local community authority.

Once that has been stated, then the next clear statement of fact is that the entire situation revealed a distressing failure of leadership.

HERE IS the picture:

At the third of three special board meetings of the Indianapolis Welfare Federation, dur-

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ing a lull while a committee was in another room preparing an answer to the defamatory letter sent out by the Bond organization against Julian Freeman and Rabbi Greenfield, a phone call was put through to Rudolph Sonneborn, national chairman of the Bond organization. Sonneborn told Al Katz, while Merrill Cohen listened on another wire, to corroborate the conversation, that we would be agreeable to joint sponsorship of the Myerson meeting by the Bond people and the local Federation, with no bonds to be sold.

This, I pointed out to the board, was the Bond people eating humble pie. This was vindication in every sense for the Federation.

Therefore the Bond people had been unwilling to yield on the crucial point—the selling of bonds at the Myerson meeting. But now, facing total rout, they were yielding.

THE ONLY possible excuse for not accepting this offer was brought out—but it was invalid—that Sonneborn was not reliable, and that by the following morning the offer would not hold up.

But this was only a subterfuge. For had the Federation leaders been interested in settling the dispute peacefully, they would at least have explored this offer of peace. As it was, the offer was rejected out of hand.

Why was this offer rejected? Why was this great victory for the Federation turned down?

It was because the Federation leadership felt that the Myerson meeting would be a total flop, and that was the end that in its bitterness, it was striving for.

Up until this point, the Federation had been quoting chapter and verse where the Bond people, when faced with similar situations in other communities, had yielded to local pressure and turned the Myerson meetings into jointly-sponsored affairs where no bonds were sold.

But now, offered the same victory, this was conveniently forgotten.

I PUSHED strongly for the compromise solution, because, more than most in that room, I knew that this was a fight for power, and that any ideals had long been lost sight of.

All that could be offered in reply, when I pointed out to the board that this offer not to sell bonds and joint sponsorship was a total victory for the Federation and would bring peace to a sadly torn community, was that this would be yielding to "blackmail."

WE HAVE BEEN trying to analyze what happened that made the Myerson meeting such an amazing success, especially in view of the vigorous fight made by the Federation to kill the meeting. The Federation, in the material it has been sending out all over the country since the Myerson meeting, has sought with calculation to give the impression that 1) large numbers of non-Jews attended and 2) that bond purchases were made by a group of dissidents who were, for various reasons, gathered together in opposition to the Federation or its leadership.

Number one is an outright misstatement. Number two is inaccurate. I myself have not come to any conclusion about the meeting.

Why was there such an outpouring at the Myerson meeting, when even its local sponsors feared and of course the Federation thought that the attendance would be practically nil?

It could have been that the Federation had protested so profusely that people were beginning

to resent and to suspect.

It also could be as Golda Myer-

WHICH of the two views presented in last week's Post—that of a maturing U. S. Jewish community by Dr. Cecil Roth, British historian, or that of Dr. M. M. Kaplan, noted Reconstructionist leader, indicating pessimism about the future of the U. S. Jewish community—which of these shall we accept?

At first glance the views of these two noted men seem to be diametrically opposed.

Dr. Roth compares the U. S. Jewish community of twenty-five years ago with that of today, and is able to report, without in any way straining the truth, that there is "far greater strength now."

Contrasted to the headlong flight from Judaism of twenty-five years ago, Dr. Roth not only sees that flight stayed but also the creation of affirmative "ties with Israel, Judaism and the synagogue," the latter of which he stresses is "a far greater force than it was."

Dr. Kaplan, on the other hand, estimates that 50 per cent of American Jews are "indifferent," thirty per cent "can't make up their minds regarding their future as Jews," and "a very definite percentage . . . deplore the fact that we Jews, as Jews, are not disappearing fast enough . . ."

But are the two views so far apart?

Could not Dr. Kaplan confirm Dr. Roth's encouraging analysis and still be able to contend that the fight is far from won, that great difficulties still must be overcome before a creative U. S. Jewish community emerges?

Dr. Kaplan might have incorporated into

Who Is Right?

his speech the long-range view that Dr. Roth presents. We don't know, since the report in The Post, although comprehensive, was not the full text of his talk. And Dr. Roth might have outlined the problems still faced by the Jewish community in the U. S. before it can be said to be safely out of the woods on the matter of disappearing as a virile, Jewish group. We don't know that either.

The Reconstructionist leader, who has been a great catalytic agent to religious and communal thought in the Jewish community for the past twenty-five years, perhaps the one single greatest in this respect, does offer a final note of optimism.

"There is a considerable number who belong to the type of Jew for whom there is not better description than (from Hallel in the Psalms): 'I will not die: I will live, live—and declare what I live for . . .'"

The Jews of today whom Dr. Kaplan classifies as unable to make up their minds regarding their future as Jews may still be bewildered, but their sons and daughters will be proud, knowledgeable Jews, taking part in the renaissance which is building up even now in the U. S. Jewish community.

We must not allow our nearness to the scene to deprive us of the long range viewpoint. Dr. Kaplan would be the last to deny that there aren't many clear signs of a revival in the Jewish community in all the important areas that go to make up a thriving, vital Jewish group.

Prolonging the AFDCI-UJA Fight

THE prolongation of the fight between the American Financial and Development Corporation for Israel and the Indianapolis Jewish Welfare Federation, which is ostensibly acting for the United Jewish Appeal, is an unwarranted extension of a battle after victory was won.

The fight ended before, not after the Golda Myerson meeting in Indianapolis. It ended when the AFDCI, the American Financial and Development Corporation for Israel, sponsors of the sale of Israel bonds, began to accede to demands from various local communities that bonds were not be sold in these communities for the duration of their annual local drives.

That kind of concession was not made by the AFDCI in Indianapolis due to a number of factors all of which have been reported and dissected so lengthily by now as not to warrant even one more post mortem examination.

But to continue the fight now that the decision has been made is simply morbid. Let the dead lie has been a concept cultured people, and even most aborigines, have long accepted.

We Can't Ask More Than That, Can We?

RABBI Gunther Plaut is taking exactly the right steps in his effort to secure a change in dates for two concerts next season of the University of Minnesota's Artists Course.

Two years ago, similar protest on the scheduling of Friday night concerts by the Minneapolis Symphony Orchestra was abortive, because the non-Jews were well aware that Jews absented themselves from services on Friday night whether concerts were scheduled then or not.

Rabbi Plaut has urged his congregants to protest both of the dates, one on Friday night and the other on the first night of Pass-

son told me, that "we Jews love of freedom."

I don't know.

I DON'T THINK those who did not attend and fought bitterly against the meeting are in a better position to judge that I. But there was no question but that it was an enthusiastic meeting, made up of the little and the medium men in the community, who for some odd reason were asserting themselves. It required a deliberate decision to attend the meeting.

There was one other point. The Federation, through one of its spokesmen, has sought to lend the impression that even the Zionist leadership of the community boycotted the meeting. This is also inaccurate. Except for Abe Borin, the president of the local Zionist district, and, of course, Rabbi Greenfield, almost all the important members of the local Zionist board attended the meet-

Shoolem Ettinger, who is on the national executive committee

of the ZOA, attended, Abe Miller, I, and perhaps another ten to fifteen board members attended.

NOW I RECOGNIZE that by breaking my silence, a silence I had hoped would have its effect on others who might therefore adopt it so that we could begin to heal the wounds and end this fratricide, I am doing exactly what I preached against and am inviting a new outburst.

But as a reporter and an editor I have an obligation in such an instance to state the facts as I see them when I think the facts are being subverted.

The Federation had victory in the palm of its hand. This was the victory it had fought for. Henry Montor had declared to the world in a statement published in The Post, which he personally gave to me, that the Bond organization would continue to sell bonds anywhere anytime in the United States.

That was why the Bond meeting in Indianapolis was scheduled

Only in New York is there still a serious conflict. There no measure of cooperation exists.

But in New York too, men of good will can work out an agreement. It is utterly fantastic to believe that in a body of men, all dedicated to the same aim, there must be this internecine fighting for so long a period.

Obviously the advent of the sale of Israel bonds was bound to dislocate the set-up in many communities. But this dislocation need not continue forever.

The Post holds all three agencies involved to blame, Israel, the UJA and the AFDCI.

Sometimes it is necessary for public opinion to force agencies into cooperation. The fact that situations like the one at hand, and those in previous fights of a national nature in the American Jewish community, can be settled only by the decapitation of one or the other of the opponents, reveals the undemocratic nature of the American Jewish community, a community in which there is almost no means of developing democracy's greatest weapon—informed public opinion.

over.

In the 1950 protest a Christian minister told Rabbi Plaut that "the religious minded Christian public did not insist more strongly that the feeling of the Jewish community . . . be taken into greater account because it is fairly well known in the community that Jews are not very Temple-minded, and that in this respect, we are talking about an abstract principle more than a real religious necessity. (NJP, Jan. 13, Sept. 1, 1950)

In other words when Jews begin to respect their own religion (and themselves) then the non-Jews will begin to respect it.

—to prove this point.

WHEN SONNEBORN offered to yield on the crucial point and to call off the bond sale, the Federation had won complete victory. It now could say without fear of contradiction that Montor had been forced to yield, and that hereafter bonds would not be sold in a local community at a time set aside by that local community for the annual Federation drive.

The principle of community rights, which was the principle on which the Federation based its position, had been vindicated.

Had the compromise been effected, the bitterness would gradually have dwindled and died off. Julian Freeman would have been established as the strongest man in the American Jewish community, and the fight which is now being waged anew in the Yiddish and the Anglo-Jewish press would have been over and forgotten.

This then was a failure of leadership.

FREEDOM OF THE PRESS COUNCIL 'FOR JUDAISM' REALLY IS COUNCIL 'AGAINST ISRAEL'

● Editor, National Jewish Post:

After having read all their releases in The N. Y. Times and in The NJP, I think that the American Council for Judaism, if it is at all honest with itself, has no alternative but to change its name to The American Council Against Israel. Let us call a spade a spade—the "anti" theme pervades all of its pronouncements. Nowhere in all the addresses and statements have I found a program for Judaism. They tell us what they are against, not what they are for.

My primary purpose in writing this letter is to take exception to a number of misrepresentations in which the illustrious name of Rabbi Isaac Wise is inveighed.

Certainly Wise did not believe in building walls between first generation and other American Jews as Mr. Tonkon (NJP, April 4, 1952) would have us believe. The core of Wise's American Judaism was unity and not separatism or sectarianism. In fact Wise wanted an American Synagogue for all Jews, and vehemently campaigned against such hyphenated categories as Polish-American, German-American, Hungarian, etc.

In my article "East-West Conflict in American Reform Judaism" which recently appeared in American Jewish Archives, I clearly demonstrated from Wise's own writings that he rejected Radical Reform as a dras-

tic departure from organic Judaism.

Wise strongly opposed the reckless sloughing off of religious practices by the adherents of Radical Reform. He felt that an intellectual discipline was not enough—it, alone, is non-transmittable to the next generation.

In fairness to the leaders of Radical Reform, may I add parenthetically that they were the products of an age which thought that the Mashiach-Millennium was just around the corner.

Wise stressed the need for religious observances, the centrality of the Hebrew language in Jewish education as well as in worship, the sanctity of the Sabbath, etc. This is "classical" American Judaism; this is the philosophy and program of the founder of Reform.

No less an authority than Dr. Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, wrote to me recently: "Yours has been a magnificent contribution to the understanding of the spirit and purpose of Isaac Wise. I will keep your article constantly beside me for frequent reference in dealing with those who still are far from comprehending the real spirit of Isaac Wise and who far too frequently take his name in vain."

RABBI MARTIN B. RYBACK
South Norwalk, Conn.

Tells of Kashrut In South Carolina

● Editor, National Jewish Post:
I am taking this opportunity to inform you of the good work being done for traditional Judaism here in our city.

Our city employs two young Orthodox rabbis, who are expending their every effort towards the achievement of a more traditional attitude to Judaism and its customs.

One of these men, Rabbi Louis M. Tuchman, of my own congregation, recently took the opportunity to decry the violation of kashrut among the major organizations.

As a result of his constant efforts, he has, in the few years he has been here, interested a great many in kashrut, to the extent that today more people are buying kosher meat than in the past ten years.

I am fully aware of this fact, for my business establishment adjoins the kosher meat market, which handles meat slaughtered by our own local shochet.

COLONEL AARON FIRETAG
Charleston, S. Carolina

Increase Airmail Rates

JERUSALEM — Airmail rates from Israel to the U.S. have been increased from 85 pruta (about 25c) to 220 pruta (about 64c) an ounce.

Post Covers Council; Insanity Greets Insanity

● Editor, National Jewish Post:
Again the American Council for Judaism has taken three pages in your holiday issue.

In The New York Post, which has over 100,000 Jewish readers, I have not noticed even one item of its convention in Washington. The New York Herald Tribune, also with a large body of Jewish readers, carried only one line, somewhere inside.

But your paper, which is devoted wholly to American Jews, gave that anti-human group a three-page spread, including the front page.

In my opinion, insanity greets insanity.

HARRY GREENBERG
Brooklyn, N. Y.

Post Suspected For Council Coverage

● Editor, National Jewish Post:
The Post issue of April 11 looks like a special issue in the interests of the Council for Judaism.

Aren't you giving the Council undue attention? And isn't that excessive attention harmful to your readers? I have a feeling that it is. With some readers you might also draw suspicion in your direction.

MYRON HUBERT
San Francisco

Gabriel M. Cohen Leaves for Israel

INDIANAPOLIS (NJP)—Gabriel M. Cohen, publisher of The National Jewish Post, left this week for Israel. He will spend about a month there.

Tells of Algerian Chief Rabbi

● Editor, National Jewish Post:

Please allow me to correct a news item which appeared in your issue of April 11, which read "Chief Rabbi Isaac Morali of the Algerian Jewish community died last week at 85."

It was my privilege to meet with Rabbi Morali several times in 1943 and 1944, and although a fine scholar and beloved leader for several generations, he was not Chief Rabbi of Algiers.

That honor belongs to the Grand Rabbin Maurice Eisenbeth, native of Alsace, historian, ethnologist, and distinguished graduate of the Seminaire Israélite de France, whom so many Americans came to know during the war years.

SAMUEL H. ABRAMSON
White Plains, N. Y.

Red Sox Ship Hurler To Louisville

BOSTON (NJP)—The ranks of Jewish players on Major League baseball teams this season were depleted just two days before the 1952 campaign got under way, when the Boston Red Sox announced that pitcher Hershel Freeman was being dropped.

Freeman, who had gone through Spring training with Boston, was sent to Louisville of the American Association. The righthander, who had been given a good chance to stick with the Red Sox, comes from Alabama. Last season he played for Birmingham, winning 12 and losing five.

Freeman's loss leaves Saul Rogovin of the Chicago White Sox the only other Jewish hurler in the majors. Other Jewish players who were in uniform when the season opened last week included Joe Ginsberg of the Detroit Tigers, Sid Gordon of the Boston Braves, Al Rosen of the Cleveland Indians, Cal Abrams of the Brooklyn Dodgers, and Herb Gorman of the St. Louis Cardinals.

Fineberg Elected President

NEW YORK—At the meeting this week of the Association of Jewish Community Relations Workers, S. Andhil Fineberg, director of the community service bureau of the American Jewish Committee, was elected president.

About 50,000 tourists visited Israel in 1951.

ENTRENCHED MINORITIES OPPOSE DEMOCRATIZING JEWISH COMMUNITY

● Editor, National Jewish Post:

I have read with unusual interest your editorial of April 4th commenting on Dr. Joseph Tanenbaum's statement on democratizing the Jewish community. I agree with you that it is an over-simplification to say that the answer is more Community Councils. You could go further by asking what kind of Community Councils, democratic community councils, or community councils controlled by the same group obstructing the democratization of the Jewish community?

I do not agree with you, however, that democracy can only be won "step by step." This step by step process has been going on in the Jewish community for more than a quarter of a century, only one step forward and two steps backward.

Those that are opposed to democratization of the Jewish community will continue to say that this is not the time, make haste slowly, or they will go further as they do now, that democratizing the Jewish community is really undemocratic. That it is a flagrant violation against certain groups with ideological differences, and therefore, each group must be left free to do as it chooses.

You will undoubtedly agree that the problems and responsibilities of the Jewish communities, here and abroad, have grown by leaps and bounds. It is understandable therefore, that these problems can best be solved by a united democratic community, instead of heterogeneous groups each left to make Shabbos for itself without regard to the community's rights, will or wishes.

Some of us thought that the MacIver report followed by the subsequent decisions of the welfare agencies, and the National

Community Relations Advisory Council would go a long way to solve this problem. But it seems that the MacIver findings may be temporarily thrown into the discard by the same groups fighting its implementation. This is due principally to an indifferent Jewish community bowing to the will of a well entrenched influential minority whose trump card is to threaten the community with non-participation. The communities being fearful of such eventuality naturally bow to their will and wishes. This it will continue to be, unless and until the community leaders, the voluntary workers, and the substantial contributors make up their mind to rectify this inexcusable condition now prevalent.

Bainbridge Colby, former Secretary of State, once said, and I quote, that "things do not come about, they are brought about." Arthur Brisbane, on the other hand, said, that "man can accomplish almost anything if he has the will and the tenacity to do so."

The Jewish community leaders can bring about democracy in the Jewish community if they have the will and the tenacity to do so. Democracy in the community will never come about, it must be brought about. Not step by step, as you suggest, but rather one long step in the right direction.

ISIDOR TEITELBAUM
New York.

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RABBI

experienced, available for the High Holidays. Can conduct services for Rosh Hashana and Yom Kippur and serve as rabbi and cantor in suitable Conservative or Modern Orthodox congregation. Write Dept. 404, Box 1633, Indianapolis 6, Ind.

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pedagogue and administrator, 30 years' experience in public school and Jewish education, seeks position in South or West. Also experienced community work. Write Dept. 413, Box 1633, Indianapolis 6, Ind.

Young Conservative Rabbi

Married, university graduate (B.A. and B.H.L.), Seminary ordination, author and former chaplain, seeks change of pulpit in modern and progressive community. Distance no objection. Dynamic preacher of high spiritual and intellectual caliber. Efficient, experienced and progressive Hebrew educator. Personable. Excellent capabilities for youth and social activities. Will bring to community challenging and spiritual leadership. References. Write Dept. 414, Box 1633, Indianapolis 6, Ind.

RABBI

Young, married, excellent rabbinical and educational background, wishes to change present position. Write Dept. 411, Box 1633, Indianapolis 6, Ind.

MUSICAL DIRECTOR ORGANIST

also capable of acting as executive secretary or director of activities. Excellent personal and professional background, thoroughly experienced, broad Jewish background, references. Wishes contact with Reform or Conservative congregation which wants results administratively, creatively and artistically. Write Dept. 407, Box 1633, Indianapolis 6, Ind.

RABBI

Modern Orthodox, married, desires connection as spiritual leader. Many years' experience, youth activities, social director, educator, Hebrew teacher, university degree, distance no objection. Write Dept. 406, Box 1633, Indianapolis 6, Ind.

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Top-flight executive director, now successfully serving a well-known, large Reform congregation, would consider, for family reasons, changing to a post in Southern California, preferably in the Los Angeles area. Mature man with fine record of service to Judaism, an unusual combination of business and spiritual qualifications, and proven ability to solve the problems of Temple management and finance. Write Dept. 412, Box 1633, Indianapolis 6, Ind.

Executive Director

wanted by the BMH Synagogue of Denver, Colorado, one of the prominent traditional Conservative synagogues in the country. Should have experience in synagogue administration and fund-raising. Must be a good public relations and promotional executive. Applicants kindly write to president, Mr. Abe Okner, BMH Congregation, 1580 Gaylord St., Denver 6, Colorado.

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By MEYER LEVIN

SOME FIFTEEN years ago, a revolution began in American education. The revolutionary idea was that the best road to education lay in the study of great books. A list of such books was compiled by Mortimer Adler and Robert K. Hutchins, and they devised courses on The Great Books.

This idea spread from college education to general adult education. There are now study groups with programs stretching over a ten-year period, reading and discussing The Great Books. For by a proper selection, all human progress in thinking is encompassed. The growth of civilization is understood. One book seems to grow out of another.

Now this education idea is highly effective when applied to the field of Jewish thought. Indeed, we have a book, and books about the book, and books about the books about the book. And this unravelling grows ever more fascinating.

JUST AS Adler and Hutchins discovered that even the "educated" segment of the population was often ignorant of prime-mover books in the course of human civilization, just as they led hosts of people who thought of themselves as educated to discover their own shortcomings, so Caplan and Ribalow are bringing the core cultured segment of the Jewish population to realize the paucity of their culture. For they are calling us back to the basic Jewish books, the prime-movers in our history.

And the diagram is simpler for us, for no other people's history has so clearly and directly been shaped by a series of books.

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—MRS. GOLDA MYERSON

WHAT OF THE countries that are not Christian and which we are attempting to make democratic? Are the presuppositions of democracy theological?

—SIDNEY HOOK

CAN JEWISH organizations no longer digest something of the cultural and the spiritual, or must they resort to the worship of cheap humor and constant fashion shows in order to attract multitudes to their meetings?

—RABBI HARRY J. STERN

IN AND OUT OF BOOKS

Hobson's Book In Pocket Edition

By HAROLD U. RIBALOW

SOME years ago, when this writer was making an analysis of books of Jewish interest in the cheap reprint market, it seemed a glaring omission

that Laura Hobson's best-selling "Gentleman's Agreement" was not, at the time, represented in the soft-cover field. A Signet spokesman told me that it was felt that the book's sales of more than a million and a quarter had already placed it beyond the saturation point. It appeared to be a weak excuse—and now, finally, PermaBooks has issued it for 35c.

ON THE subject of book sales, Farrar, Straus and Young, marking the first anniversary of the publication of Rabbi Philip S. Bernstein's "What the Jews Believe," announced a 6th printing. The book still sells at the rate of 100 copies a week and there are now 60,000 copies in print. In a slightly less modest vein, "The Jew in American Sports," written by this columnist and published by Bloch in 1948, has sold 8,000 copies and is going into a 4th printing this month.

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I THINK AS I PLEASE

IS IT SAFE TO TELL U.S. JEWS TRUE FACTS OF LIFE IN ISRAEL?

By CARL ALPERT

MY GOOD friend, Max Cohen, is sorely troubled. He came to me with his problem, and while he had no idea that I might air it publicly like this, I am confident he will have no objection. Perhaps some of our readers may have words of advice, for the problem, to a degree, faces many of us.

Not long ago Max returned from an inspiring visit to Israel, and in the weeks that followed he told Zionist audiences of his trip and of his observations. He told of the absorption of vast number of new refugees, of the burgeoning new settlements, of the country's vitality, of its effluorescent culture—but like a faithful reporter and honest Zionist Max also reported on other aspects of life in Israel.

He told of the bitter partisanship which at times rocks the country; he told of inefficiency, of bureaucracy in the government which he witnessed, of handicaps placed in the path of private enterprise. And he told of the austerity, the lack of food, the poor housing. He explained, of course, that one must not expect perfection in a new, young country.

Max was very proud of his objectivity. He wanted to serve Zion, but he did not want to peddle propaganda. He believed that adult American audiences should know the truth.

BUT ONE day a member of his audience arose in wrath and bitterly rebuked him. He said, in effect: "Don't tell us these things. We can't do anything about them. We don't want to hear them, even if they are true. Do you want to raise funds for Israel? Do you want us to renew our Zionist memberships? Do you want us to continue to be interested in Israel? Then tell us only the pleasant things, the inspiring things. Otherwise you do a disservice to us and to Israel."

Max took the advice to heart. He carefully eliminated from his addresses any reference to the unpleasant aspects of life in Israel. He painted the country as a glorious paradise—enduring temporary hardship to be sure—but as a land of perfection or near-perfection, where every citizen is honest, every government official a genius, every innovation a major contribution to world civilization. He found that his audiences now responded almost rapturously, where before they had been coldly polite. He was being hailed as a great speaker, as a master reporter. The latter report, incidentally, reached me from others.

PERHAPS Max should have basked in the glory, but he is too honest a man for that. He was sorely troubled, and he brought his problem to me.

It is a problem which confronts almost everyone who has been to Israel and who has occasion to report to the public. Many of the books written about Israel in the last few years have carefully avoided any note of criticism, preferring instead to tell American Jews the more palatable things which they like to hear. One exception was the Hal Lehrman book, "Israel, the Beginning and Tomorrow," but some critics felt that he went out of his way to parade all the controversies and weaknesses, thus going to the other extreme.

WHAT IS the duty of a friend of Israel in these days? Should we have regard for the fact that one thoughtless word from him, no matter how true, may adversely affect the U.J.A. or the Bond drive, may so anger a Jew that he may refuse to continue his association with the Zionist movement? Or should he place truth ahead of expediency, honesty ahead of propaganda?

As I indicated, these are not artificial problems. They are real and pressing. Those who have elected to be honest have subjected themselves to much criticism. They have been accused of sabotaging Zionist efforts. But on the other hand, the sweet propagandists paint a picture which the next tourist or the next American settler or business man in Israel discovers is false. Bitter disillusionment is sure to follow.

Max Cohen is scheduled to address several more Zionist groups in the weeks ahead. Perhaps our readers can help him solve his dilemma.

Liberties Union report on "Red Channels" and the Red-hunt in the entertainment field and became a full-fledged volume. Rabbi Benjamin Schultz plays a rather conspicuous role. Miller says he was once a contributor to The National Jewish Post and that Schultz claims to speak for two million members of his League Against Communism. While it is true that Schultz did contribute a column to The NJP, he never represented more than a pathetic handful of people, according to Miller, who checked with national Jewish organizations.

IN MERLE Miller's "The Judges and the Judged," which started out as an American Civil

JAMES WATERMAN Wise has produced a "tolerance reader" for the Council Against Intolerance in America, entitled "From Bigotry to Brotherhood." It is an admirable idea and contains paragraphs from the writings of men like Stephen S. Wise, Wendell Willkie, Walt Whitman, Thoreau, Mazzini, Heine, Burns, Confucius and Dostoevsky, who happened to have been a violent anti-Semite!



ALPERT



RIBALOW

ISRAEL

It's A Great Day When Staff Operates Properly

By M. Z. FRANK

SOMETHING extraordinary happened the other day at the office of the Bayside Land Corporation (subsidiary of the PEC) in Haifa: Lee Harris, the Manager, called out to his staff to stop work and listen to him.

As a result, when I walked into the office of the Bayside Land the next day, Ariella, the receptionist, gave me an extra broad smile of welcome.

I was told by Fletcher of the Bond Drive office in Jerusalem that former Congressman Herman Koppleman of Hartford, Conn., was arriving on an Italian boat. I went to meet him, called the Chief of the Port Police a nasty name, and after seeing Mr. and Mrs. Koppleman through the formalities, took them to their taxi.

In the afternoon, I called for them at the Megiddo and showed them a bit of the city. Next morning I called for Mr. K. and brought him to the Mayor's office. When the interview was over I took the guest into my office and started planning his activities.

Mr. Koppleman had told me he held shares in the Palestine Economic Corporation, so I telephoned the

Bayside Land office. I asked for Mr. Harris, but the girl told me he was on conference and could not be disturbed. Then I asked for Murray Greenfield who usually takes visitors around. I was told that Murray was out but would come soon and would I like him to get in touch with me. I said yes, and continued chatting with Mr. Koppleman.

A FEW minutes later the telephone rang and the girl of the Bayside Land Corp. (or Gav-Yam, in Hebrew), told me that Murray had not come yet but another man was in who might be able to take care of me, and would I care to speak to him. It was Avi Lifshitz (formerly of Brooklyn) who had just entered the service of the company. He came and took Mr. Koppleman to see the sights.

I remarked to Mr. Koppleman after that call from the Gav Yam that Lee had his staff well trained. It is most unusual for any official in Israel to show such willingness to help as to call and ask would somebody else do. When Koppleman saw Lee Harris he told him of my remarks. When Lee saw me, he said: "Tell me, did it really happen that way? Did it really? You mean to tell me that after eating my heart out for two years, I really got results?"

When I confirmed the story, he called his staff together to pass on the compliment and to confirm

Ariella's raise in salary. And that's how I got an extra broad smile out of Ariella.

★ ★ ★
WHEN I was here in April and May 1948 I witnessed two invasions at once: the Arabs and the foreign press. Now I am witnessing the third one—tourists. There does not seem to be a way of keeping them out. They come.

The office of the Bond Drive in Jerusalem (Harold Goldenberg, Chairman, Jacob Rycus, Director) is most active in looking after the visitors and attracting their attention to the constructive side of Israel. They usually phone me from Jerusalem when somebody is expected and nearly everybody is being directed to the Kishon Harbor Project and the Fertilizers and Chemicals.

Now and then, I manage to get an appointment with the Mayor—or walk them in without an appointment. James G. Macdonald, David Kruger, Herman Koppleman, Julius Kislak, Kalman Goldenberg,—these are the latest. When Gabriel Cohen of The National Jewish Post gets here, I shall not have to worry about an appointment with Mayor Abba Khoushy—because by then Abba Khoushy will be in the States, selling bonds. And if Gabe read his own paper, he would not ask for an appointment with President Weizmann.



FRANK

DIGEST OF YIDDISH PRESS

FORMER HEBREW U. PRESIDENT BRODETSKY IS SORELY PEEVED

By RABBI SAMUEL SILVER

DR. SELIG Brodetsky, former president of the Hebrew University, is a sick and bitter man.

He could not conceal his feelings when he was asked to address the recent 51st annual conference of the British Zionist Federation.

In his short talk, he quickly dispensed with amenities and went on to castigate the furious party politics which prevail in Israel (and which, according to S. I. Dorfson of The Journal, contributed to his departure from Israel and to an ailment from which he still suffers).

He declared that he remains a Zionist despite his experiences in Israel.

In his talk, he also aired his feeling that American Jewry does not deserve the bouquets which are often tossed to it for its assistance to the State of Israel. In the critical days of 1948, Dorfson cites Brodetsky as declaring, it was not the American Zionists but the Zionists of England and South Africa who contributed the greatest proportionate measure of aid to Israel, and thus helped to avert catastrophe.

Dorfson reports that the Brodetsky talk upset the delegates, and he therefore believes that Brodetsky "should not have dared to speak in that fashion."

More people will be upset when Brodetsky completes his memoirs and lets the world in on the real reasons for his resignation and his opinions of those people who are the targets of his wrath.

Audacious Proposals For Jewish Survival in U. S.

THE PIETIST segment of the Yiddish press has been forcefully struck by a daring proposal which the head of Young Israel, Rabbi Samson R. Weiss, made in a recent issue of the magazine Orthodox Jewish Life (see also NJP, Feb. 29, 1952).

After a brutally devastating analysis of the religious poverty of Jewish life, Rabbi Weiss concludes that there is no hope for the preservation of traditional Judaism in the present apparatus of Jewish organizations, or even

in the system of day-schools.

In order to restore a Jewish life free from disintegration and distraction, it is necessary, writes Rabbi Weiss, for those Jews who want to remain true to tradition to live together. Hence he recommends the establishment of all-Jewish communities, or suburbs, which would enable the residents to observe the commandments and to keep alive all customs and ceremonies which are difficult of retention when Jews are scattered.

Dr. Nissan Gordon of The Day, Chaim Lieberman of The Forward and Dr. S. Simon of The Journal are among the writers who utter admiration at the audacity of the Weiss reconstructionist proposals.

In This Corner Ben-Gurion, In That Corner Editor Carlebach

THE MOST sensational law suit in the history of Israel is expected soon, when the nation's most brilliant journalist, Dr. Azriel Carlebach, editor of the paper Maariv, appears in court to demand 20,000 pounds of the editors of two Mapai papers, Davar and Hador, for defamation of character.

The case results from Carlebach's fiery denunciation of the Israel government's consent to deal with Germany about reparations.

Dr. Hillel Zeidman writes to The Day from Tel Aviv that Carlebach's blasts at Ben-Gurion made Begin's tirades seem pale.

In a detailed account of Carlebach's career, Zeidman asserts that the German-born yeshiva-educated editor excels every other writer in Israel in the splendor of his style and in the bite of his satire.

Stung to the quick by Carlebach's blazing attacks, the Mapai writers retorted that Carlebach himself, while opposing reparations, was dealing with the Bonn government to procure German-made machinery for his paper.

That's a lie, said Carlebach, and then slapped the suit on the Mapai papers.

Everyone in Israel is awaiting the trial with the same eagerness that Americans get heated up over an impending pugilistic bout. With Carlebach ready to throw everything he has at Mapai, and with Ben Gurion lurking in the wings to back up his policy and his editors, the suit does indeed

Only Jewish Senator In Iraq Dies

BAGHDAD — The Regent of Iraq was represented at the funeral of the late Ezra Daniel, who was the only member of the Iraq Senate, according to The Jewish Chronicle of London. Cabinet ministers and leading citizens from all walks of life also were reported to have attended the funeral. According to The Chronicle, tributes to the late Senator, for his philanthropic and communal activities, appeared in almost all Iraqi newspapers.

promise to be a battle of the heavyweights.

Likes Mrs. Irving Engel Of Council of Jewish Women

M DUCHOVNY, of The American, cannot remember a more enjoyable interview than the one he had with Mrs. Irving Engel, president of the National Council of Jewish Women.

Not only did he admire the looks of Mrs. Engel, whose picture graced the American front-page, but he thought the Council's suites the best-looking headquarters of any Jewish organization he had ever seen.

Duchovny also likes the goals towards which the Council directs its 94,000 women: the combatting of the reign of hysteria in the country, the integration of newcomers into American life, the stimulation of education through forums and study groups, and the establishment of Golden Age Clubs (the latter a pioneering effort in the field of geriatrics).

The introduction to Mrs. Engel reveals that she is a native of New Haven, the daughter of the first Jew ever to become head of the New Haven Board of Education, and the niece of the man who gave Bernard Baruch his first job. Her husband is chairman of the executive of the American Jewish Committee.

Dedicated to the reduction of misery in the world, Mrs. Engel knows the taste of personal anguish. Her only grand-daughter, child of her daughter and her son-

in-law, Dr. Richard V. Levy, is blind.

Dictator Franco Occupies Space

THE SHADOW of Francisco Franco, dictator of Spain, reared its portly form into the pages of the Yiddish papers recently.

The Forward regarded it as front-page news that an emissary of Franco is now touring the Arab countries, apparently promising them assistance in the event the struggle with Israel is resumed.

Simultaneously the Madrid papers broke out into a rash of laudatory articles about the Arab nations.

Does this underline the existence of an Arab-Vatican alliance?

And in New York, Jacob Potofsky, head of the Amalgamated Clothing Workers of America, indignantly resigned from the Board of Trustees of the City Center when that organization de-

cided to send a ballet troupe into Spain.

Wrote Potofsky to Newbold Morris, Board chairman: I will not serve an organization which honors a nation whose ruler has murdered labor leaders and quenched the light of freedom.

Rabbi Leo Geiger Dies

ALBANY, N. Y. — Rabbi Leo Geiger died last week at 42. A native of Israel, Rabbi Geiger came to the U.S. at 16, and was ordained by the Jewish Theological Seminary. He is survived by his wife, two sons and a daughter.

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Senator Denies He Retracted Letter to Council for Judaism

WASHINGTON (NJP)—Reports that he had recanted on his letter of greeting and support for the general principles of the American Council for Judaism have been repudiated by Senator Ralph E. Flanders of Vermont.

Gerald Blank, Council publicity director, told The Post that Flanders, in scathing reports of his recantation, said, "I made it absolutely clear . . . that Zionism is building up insoluble problems in this world, and I am opposed to that kind of organized movement."

HOLDS TO VIEWS

"My original letter to the Council reflects my views now as it did the day I wrote it."

In his letter to the Council conference, Flanders had written:

"I have known of your work for some time past and am enthusiastic as to the position you have taken and the efforts you are making."

STATED POSITION

"The Jewish faith has ethical and spiritual values to contribute to our government that are of a very high order indeed. You make these contributions as Americans." (NJP, April 11, 1952)

Rabbi Elmer Berger, national executive director of the Council, said the letter requesting greetings of prominent citizens had stated the position of the Council in "clear and unmistakable" terms.

The Council's letter, Berger said, explained that "the Council is an organization of Americans of Jewish faith who interpret Judaism as a set of universal, ethical and spiritual values."

"We are opposed to all who try to endow Judaism with nationalistic trappings."

RIGHT TO WORSHIP

"We are convinced that the welfare and security of Americans of Jewish faith—as of all Americans—are best assured by complete civic, cultural and national integration into the life of America, its democratic traditions and its civilization, while reserving the right to worship as the individual sees fit . . ."

"We reject any idea that Jews are—or wish to be—a separate

community with group rights.

"We wish for Israel a future of peace, democracy and prosperity, but we recognize no special responsibilities for Israel's national interests. As Jews, we share common religious beliefs with those in Israel who are Jews but the State of Israel is neither our 'homeland' nor our destiny . . ."

OTHERS RECANT

Other non-Jews who had reportedly recanted their statements of greeting to the Council's convention April 3-6 were Senator Herbert O'Connor, Maryland; Senator Hubert Humphrey, Minnesota; Oscar Ewing, Federal Security Administrator, and Oscar Chapman, Secretary of the Interior.

The convention hit the Israel Bond drive, the United Jewish Appeal, the organic community concept, and attacked Zionism as an incipient totalitarianism, romantic nonsense, lacking moral scruples, using coercion.

And with having control of the press, corrupting the integrity of American Jewish life, using sinister tactics of regimentation and political blackmail, and not being in consonance with the teachings of Mahatma Gandhi and the Jewish prophets.

Israel Anniversary Broadcast

NEW YORK—Sid Caesar, radio and TV comedian, and Robert Montgomery, actor and news commentator, will star Wednesday, April 30, in a radio drama marking the fourth anniversary of the establishment of the State of Israel. The broadcast will be presented by the NBC network, 10-10:30 P.M., Eastern Daylight Savings Time.

Prince Charles, heir to the throne of England, was circumcised by a British mohel (ritual circumciser).

Wedding Guests Become Funeral Cortège As Double-Tragedy Takes Groom, Mother

SAN FRANCISCO (NJP)—A double tragedy involving an Air Force sergeant and his mother will be commemorated when the Jewish War Veterans Post of San Francisco renames itself the Martin G. Cohn Post at its May meeting.

The entire tragic chain of circumstances unfolded within a week's time.

Staff Sergeant Cohn, 24, was assigned to his last routine flight before he was to take leave to be married to Joan Samuels, of Spokane, Wash. The plane, a B-36 bomber, crashed and 15 aboard, including Cohn, were killed.

The airman's mother, Mrs. Ben Cohn, went to Spokane to attend the wedding. When she learned there of the crash, she collapsed and died two days later without regaining consciousness.

Other relatives and friends who had gone from here to Spokane for the wedding, accompanied the bodies of mother and son to San Francisco where funeral services were held April 23.

Sgt. Cohn, a native of Detroit, enlisted in the Coast Guard at the age of 19, and, upon his discharge, re-enlisted in the Air Force.

PRISON RIOTS BLAMED ON OVERCROWDING

By JEAN MENDELSON

National Jewish Post Correspondent

JACKSON, Mich. (NJP)—The riots at the prison here this week were blamed by the Jewish chaplain on the poor conditions at the prison.

Rabbi Joshua Sperka, of Congregation B'nai David, attributed the riots to overcrowding and insufficient facilities for treating "mental deviates" and homosexuals.

Rabbi Sperka told The Post there are 55 Jewish prisoners, for crimes ranging from robbery to murder.

Having conducted the recent Passover services there, Rabbi Sperka explained that prison authorities had made provisions for the holidays by arranging for special Passover dishes and food.

There are about 250 miles of rail operating in Israel.

Almost half of the 700,000 immigrants who arrived in Israel since the establishment of the State were between 19-49 years of age.

NJP Writer Publishes Story

NEW YORK—"The Conqueror" by Shimon Wincelberg, his first published short story, appears in the April 1952 issue of Harper's Bazaar magazine. Wincelberg, 27, is Hollywood columnist for The National Jewish Post.

Mail Load Destroyed

REHOVOT, Israel—A mail truck burst into flames near here, completely destroying 18 sacks of mail destined for Beersheba and the Negev. The Jerusalem Post reported. The driver escaped unhurt.

The best customers of Israel's export goods in 1951 were Great Britain, with purchases of \$15,000,000, and the U. S. with \$11,000,000.

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